THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon,—ISAIAH 55: 7.

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THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Concluded from page 7.*]

CHAPTER XVI.

AUGUSTINE'S THREAT FULFILLED—THE MASSACRE OF THE MONKS OF BANGOR—CONCLUSION—CHRONOLOGICAL TABLE.

AUGUSTINE was angered at receiving such a decided refusal from the British bishops, and did not forget the threats which he had uttered. He laid the matter before King Ethelbert who was not unwilling to see the western Britons afflicted. Ethelbert therefore incited Ethelfred, King of Northumbria, to march against them. Ethelfred having lately obtained a victory over the Northern Britons, raised a large army with the assistance of other petty Saxon kings and marched towards Chester, which at that time was held by the Britons. Brockmael,* a British prince, was in command of the latter. He not only had assembled a large body of fighting men, but was accompanied by several hundred monks who had gathered from the surrounding monasteries, though principally from that at Bangor, which was in the immediate vicinity. For three days these pious men had fasted and prayed for the success of the British arms. They now knelt on an elevation near the army for the purpose of encouraging, by their prayers and exhortations, the spirits of their brave defenders. Ethelfred, struck with the novelty of the sight of so many

* Otherwise called Brochwel Ysgythrog.

unarmed men clothed in white on the field of battle, inquired the reason of their presence, and was told they were monks from Bangor who had come to offer up prayers for the success of their army. The monarch said, "If they cry to their God against us, then they fight against us with their prayers." Enraged at an opposition so singular, and stimulated by hatred of a religion which threatened the destruction of paganism, Ethelfred ordered his army to first attack this defenseless band. Twelve hundred of these unfortunate men were cut to pieces; fifty only of the whole number present escaped the enemy's sword.

This unfavorable omen might naturally have cooled the ardor of a less intense people; but it seems that the Britons regarded this act of Ethelfred as sacrilege, and though in the action which ensued, and in the pursuit, they were terribly slaughtered, it appears, by the great loss which their enemies sustained, that though greatly outnumbered they made a spirited resistance.* After the battle the Saxon prince marched to Bangor, put as many priests and students to the sword as had not fled at his coming, and utterly destroyed, by burning, its numerous churches, colleges and halls.† Ethelfred then attempted to penetrate into Wales; but his passage over the Dee was disputed by the prince of Powys, who gallantly sustained the charge until relieved by Cadvan, the king of North Wales, by Meredyth, the king of South Wales, and Bledus, the sovereign of Cornwall.‡ When the confederated princes had joined their forces they called religion to their aid. Demothus, the abbot of Bangor, made an oration to the army; and before the action, gave orders that every soldier should kiss the ground, in commemoration of the body of Christ; and should take up water in his hands out of the river Dee, and drink it in remembrance of His sacred blood, which was shed for them. Animated by this act of devotion, which in these times had a powerful influence, and stung with resentment for the disgrace and injuries they had lately received, the Britons encountered the Saxons with great bravery, entirely defeated them with the loss of ten thousand and sixty men, and obliged Ethelfred with the remainder of his army to retreat into his own country. Ethelfred,§ though wounded, escaped to Litchfield, but was pursued by Cadvan and afterwards by him besieged in the city of York. Peace followed, and Cadvan was acknowledged as pendragon, but in the then existing conditions that dignity could extend no further than the command of the united forces of the remaining Britons. The British army in returning halted on the scene of the devastation at Bangor; the ashes of the noble monastery were still smoking—its libraries, the collection of

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* Tallesin, the British bard, was present at this battle. He writes:

"I saw the oppression of the tumult; the wrath and tribulation;
The blades gleaming on the bright helmets."

† The ruins of the monastery were still in existence in the days of King Henry VIII.

‡ Meredyth and Bledus are sometimes called Margaduc and Blederic.

§ According to Matthew of Westminster, Ethelfred was slain in A. D. 617, by Redwold, king of the East Angles.

centuries, were consumed—half ruined walls, gates, and smouldering rubbish were all that remained of its magnificent edifices, and these were everywhere crimsoned with the blood and interspersed with the bodies of priests, students and choristers. The scene left a quenchless desire for further vengeance on the minds of the Kymric soldiery.

Thus terribly was the threat of Augustine brought to pass. It is doubtful if he lived to see the fulfillment of his angry prophecy. On this point there is a great diversity of authority. Some writers state that Augustine was not only alive but present at the massacre of the priests. Others take the contrary view. Mr. Yoewell says: "The most probable date of the two conferences (for both are believed to have been held in the same year) is 603. St. Augustine died in 605; and the battle of Chester, or as the Welsh have named it, 'the battle of the orchard of Bangor,' appears to have been fought in 607, or as some accounts say, 613." The poet, Milton, in his history of England, places the date at A. D. 607 (certainly the most probable one) and adds: "To excuse Austin of this bloodshed, lest some might think it his revengeful policy, Bede writes that he was dead long before, although if the time of his sitting archbishop be right computed sixteen years, he must survive this action. Other just ground of charging him with this imputation appears not, save what evidently we have heard from Geoffrey Monmouth, whose weight we know."

At this point we can consistently close. The Gospel no longer existed in Britain. Indeed it is very doubtful if any one having authority from God had trod its coasts for centuries. It is as difficult to determine with regard to Britain as to other lands, when the last remnants of the true church disappeared. Undoubtedly there were many zealous, disinterested, conscientious men who devoted their lives to the service of God and the good of their fellows after all divine authority had been withdrawn, but such men have always lived. Our contention is simply this: that by this time the universal apostasy that covered all the earth had completely enveloped the British Isles and its future religious history, for many centuries, is simply the history of jarring sects until Roman Catholocism gained complete supremacy.

CHRONOLOGICAL TABLE.*

B. C.

55 Julius Caesar invaded Britain.

A. D.

43 Invasion of Britain under Aulus Plautius.
51 Caradoc taken prisoner, and sent to Rome with his family.
60? Christianity first introduced into Britain.
62 Revolt and defeat of Boadicea.
177 Martyrdom of Christians at Lyons and Vienne.
180? Conversion of Lucius, a British king.
185 Christianity introduced into Scotland.
303 Diocletian persecution.

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* Many of these dates are disputed.

304 Martyrdom of Alban, Amphibalus, Aaron and Julius.
314 Council of Arles.
325 Council of Nice.
347 Council of Sardica.
359 Council of Ariminum.
402 Christianity introduced into Ireland.
412 Ninian converts the Southern Picts.
420 Pelagianism spreads in Britain.
422 Britain abandoned by the Romans.
429 Germanus and Lupus, Gallican bishops, visit Britain; Alleluiatic Victory.
446 Council of Verulam on Pelagian heresy.
447 Germanus and Severus visit Britain.
449 Hengist and Horsa arrive in the Isle of Thanet.
470 Dubricus appointed bishop of Llandaff.
512 Death of Iltutus.
516 King Arthur flourished.
517 The Yellow Plague devastates Wales.
519 Synod of Llandewi Brevi; David appointed to the primacy of Caerleon.
520 The great victory gained by the Britons at Mount Badon.
522 Death of Dubricus.
544 Death of St. David.
546 King Arthur mortally wounded.
563 Columba's arrival at Iona.
586 Theonus, bishop of London, and Tadiacus, archbishop of York, retire into Wales.
596 Death of Asaph; arrival of Augustine in Kent.
597 Augustine consecrated at Arles as "Bishop of the English." Death of Columba.
603 Conference of Augustine with the British prelates.
605 Death of Augustine.
607 or 613 Slaughter of the Bangor clergy by Ethelfred.

SOMETHING ABOUT THE NEW TESTAMENT.

As early as 200 A.D. the Church had a New Testament by the side of the Old. There existed in the Church at that time a collection of writings, from the apostolic times, in which the Church found the words of Christ, on which it based all its teachings, and which was accepted as the highest norm of faith and life. The claims of Montanus that there was another authority in the Church equal to that of the apostolic writings was rejected with determination. Marcion, who had a New Testament of his own with only one gospel and ten letters of Paul, was regarded as a traitor to the Church. Soon the teachers of the Church spoke of the New Testament collection as an authoritative body of writings from God. But it had not been thus from the outset. It was such neither in the year 180 nor the year 380. There were always doubts with regard to certain por-

tions of the canon. Down to the middle of the fourth century the Epistle of James, the Epistle to the Hebrews, and II Peter were considered in none of the Western Churches as a part of the New Testament. Down to the fifth and sixth centuries the Syriac Church did not accept the apocalypse of John, and of the Catholic epistles they accepted only I Peter and I John, and rejected the Letter of Paul to Philemon. Even the most orthodox Churches of the times accepted a third letter to the Corinthians, which has been demonstrated to be a pseudo epistle of Paul, and its canonicity was expressly defended. For more than 100 years the Book of Revelation was excluded from the Churches of Jerusalem, Antioch, Ephesus, and Constantinople. The efforts put forth to reach an agreement on this important matter for a long time came to naught on account of a difference of principle, until finally the great Church fathers, Athanasius, Jerome, and Augustine, as also synodical conventions and episcopal decrees, managed to bring about unity.

To this must be added the fact that quite a number of books which are now excluded from the New Testament were at various times and places regarded as canonical. Irenæus considered the Book of Visions, commonly called Pastor of Hermas, as a holy writing equal in authority with the books of Moses and of Isaiah. As late as the first half of the third century, the question as to the canonicity of this book was a matter of controversy between Rome and Carthage. The same state of affairs existed in reference to portions of certain books. Christian doctrine is much interested in the problem of the authenticity of the close of St. Mark's Gospel, and the doctrine of baptism is affected by the acceptance or rejec- of this section. Then, too, the authenticity of the pericope in the beginning of John, chapter 8, is of more importance for the ethical teachings of the Church than, e.g. the entire Epistle of Jude; and yet the close of Mark was unknown entirely to large sections of the Church as late as the fourth century. Our best manuscripts do not contain these twelve last verses at all, and there is in existence a shorter conclusion still. While John 13: 1 *seq.* is very old, it is based on poorer evidences than even the end of Mark 16.

Even in the Middle Ages there was not an absolute agreement on the status of the canon. Certain uncanonical portions, e.g. the pseudo Epistle of Paul to the Laodiceans, was accepted as canonical. And when the era of the Reformation dawned, the question of canonicity of certain books became, on account of the formal principle of that movement, a matter of the greatest moment. Luther himself, while filled with the greatest of reverence for the Scriptures and accepting them as the last court of appeal in all matters of faith and life, nevertheless entertained critical views in reference to certain books or parts of books. In his book on the Babylonian captivity, Luther expresses his strong doubts as to the authenticity of St. James. Two years later he wrote his famous words concerning this letter, in which he says that, compared with the other epistles of the New Testament, the letter of St. James was "a straw epistle," and was not evangelical in character. He would not accept it as apostolic because it did not preach Christ. Nevertheless, Luther included this book in his

translation of the New Testament, although he did not change his view on the subject of its apostolic origin. With Luther other reformers, such as Bugenhagen, Lucas Osiander, and Flacius, stood. Melanchthon tried to defend this epistle on dogmatic grounds; but Luther was not convinced by these arguments. He also regarded the Epistle of Jude as a mere excerpt from II Peter and without special significance. He also took offence at certain passages in Hebrews, and for that reason thought it not a product of Paul's pen, but a product of Apollos's. A similar critical position he occupied regarding the Apocalypse of St. John.—*Kirchen Zeitung.*

CASUALTIES FOR 1898.

LOSSES OF LIFE DURING THE YEAR MUCH LESS THAN IN 1897.

CHICAGO, Dec. 31.—According to the statistics compiled by the *Tribune* the loss of life from various disasters in this country between January 1, and the morning of December 31, 1898, was 7,345. The casualities occurred as follows: Fires, 1,670; drownings, 3,110; explosions, 586; mines, 680; falling buildings, etc., 599; cyclones and storms, 502; lightning, 255.

The loss of life by railroad accidents of various kinds was 3,590 in 1898, as compared with 2,764 in 1897. The number of seriously injured was 2,616, as compared with 2,428 in 1897.

Notwithstanding the war between the United States and Spain, the loss of life upon the battlefields of 1898 has been smaller than for several years past. The total roughly estimated, has been but about 65,000 as compared with 103,451 in 1897.

The loss of life by epidemics and famine shows a gratifying decrease. Famine in the province of Kansau, China, has swept away 10,000 victims. The plague in India has destroyed over 11,000 and in China about 2,000 persons. Exact statistics of this kind are hard to procure, but the total is probably less than 25,000, as compared with 222,902 in 1897.

The list of marine disasters shows that 3,655 lives were lost upon the ocean and 75 on inland waters, a total of 3,730 as compared with 2,426 in 1897.

The total number of persons who have committed suicide in the United States during 1898, as reported by mail and telegraphic dispatches to the *Tribune*, is 5,920, as compared with 6,600 in 1897. Of this number 4,586 were males and 1,634 females. Among professional men physicians lead the list, 44 having taken their own lives as compared with 41 in 1897. During the year 13 persons engaged in the banking business, 8 clergymen, 7 journalists, 6 attorneys, 2 actors and 2 artists have committed suicide. The causes of suicide were as follows: Despondency, 3,033; unknown, 1,500; insanity, 438; liquor, 168; ill-health, 298; domestic infelicity, 197; disappointed love, 196; business losses, 110. In these cases of suicide 2,126 persons took poison, 2,037 shot themselves, 787 hanged themselves, 452 cut their throats, 354 drowned themselves, 78 jumped from windows, or house tops, 50 threw themselves in front of railroad trains, 26 burned themselves to death, 23 stabbed themselves, 4 starved themselves and 3 blew themselves up with dynamite.

The total number of murders committed in 1898 shows a gratifying decrease—a phenomenon often witnessed in a war year—being 7,840 as compared with 9,420 in 1897; 10,652 in 1896, and 10,500 in 1895. The causes of these murders may be roughly classified as follows: Quarrels, 3,867; unknown, 2,678; jealousy, 205; liquor, 207; by highwaymen, 222; infanticide, 248; resisting arrest, 147; highwaymen killed, 82; insanity, 89; self-defense, 33; strikes, 22; outrages, 5; riots, 25.

The losses by fire in the United States in 1898 aggregate $133,139,467, as compared with $129,001,737 in 1897, $111,856,067 in 1896, and $131,578,206 in 1895. Those where the loss in each case was $100,000 and upwards amount to $64,915,400, and the losses by smaller fires to $68,224,067.

The criminal work of mob murderers throughout the country has decreased during the year 1898, as compared with 1897, being smaller than in any year since 1885, except 1890, when the number was the same. Judge Lynch executed 127 persons during the year, 122 males and 5 females.

The lynchings in the various states and territories were as follows:

Arkansas 17, South Carolina 18, Georgia 12, Missouri 6, Kentucky 6, Louisiana 10, Texas 3, Maryland 2, Oklahoma 1, Washington 1, Wyoming 3, Illinois 1, Indiana 1, Mississippi 15, Indian Territory 3, Alabama 12, North Carolina 4, Tennessee 6, Virginia 4, New Mexico, Florida, West Virginia, Alaska, Kansas and Montana 1 each. Of these lynchings 118 occurred in the South and 9 in the North. Of the total number 102 were negroes, 23 whites and 2 Indians.

The record of embezzling, forgery, defaulting and bank wrecking for 1898 shows a material and gratifying decrease, being but $5,851,263, as compared with $11,248,084 in 1897, being also much the smallest total since 1888.

The number of legal executions in 1898 was 109 as compared with 128 in 1897. The executions in the several states and territories were as follows:

Louisiana and Texas, 10 each; Arkansas, Mississippi and Illinois, 6 each; Alabama, Massachusetts, Kentucky and New York 3 each; Tennessee, Oregon, Minnesota, Ohio, North Carolina and Indian Territory, 2 each; Missouri, 5; Georgia and Virginia, 8 each; Pennsylvania, 7; Florida, Maryland, Connecticut, Washington and New Jersey, one each; South Carolina, 4.

There were 72 hanged in the South and 37 in the North, of whom 60 were whites, 48 negroes and one Chinese.

The crimes for which they were executed were murder 100, and rape 9.

The record of charity for 1898 keeps well up to the record of former years. The gifts amount to $23,984,900 as compared with $33,612,814 in 1897. In preparing these statistics no record has been kept of small donations, since to collect them all would be an impossibility. Of the total amount stated above there has been given to colleges $13,086,150; to charities $6,230,300; to churches $2,029,950; to museums and art galleries $1,472,000; to libraries $1,166,500.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 26, 1899.

HUMILITY NECESSARY.

It seems difficult for many who embrace the Gospel in this age of the world to overcome the traditions under which they and their forefathers have been schooled for so many generations, but in order to fully understand the Gospel in its unadulterated condition, it is necessary that men should cast all former ideas of religion aside and begin again to learn as little children, because we have the words of the Savior that "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The conditions that prevail to-day are very similar to those in the days of Christ and the Apostles; men had been so imbued with false ideas that it required a superhuman effort to disabuse their minds of the false doctrines and traditions that had prevailed for hundreds of years. No wonder the Savior said, "Except a man be born again, he cannot see the kingdom of God."

St. Paul was under the necessity of frequently admonishing the Saints in his day of the great change of heart and course of life that was expected of them. He says "Even so we also should walk in newness of life." (Rom. 6: 4.) Then again he said, "Lie not one to another, seeing that you have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3: 9, 10.)

Then again to the Ephesians: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4: 22-24.)

This putting off the old man with all his preconceived ideas is necessary that men may become as little children and therefore fit subjects for the kingdom of God.

Under no other conditions can the minds of men be sufficiently pure to be the receptacles of the Holy Ghost, that they may be taught as little children in the pure principles of the Gospel as taught by Christ and His Apostles in days of old, and as revealed again in this latter dispensation. If men will so prepare themselves the Holy Ghost will be their constant companion and will be like "a well of water springing up into everlasting life," and will guide them into all truth, that they may not be "barren

nor unfruitful in the knowledge of our Lord Jesus Christ," nor in the things pertaining to their own eternal welfare.

A. W.

We extract the following from a letter from Elder A. L. Farrel, President of the Netherlands Mission; it is very encouraging and indicates the effects of the happy combination of the faith and works of the Elders laboring in that Mission:

"Our humble efforts have been blessed indeed during the past year. Our baptisms in 1898, as you will notice by former reports, exceed those in 1897 by very nearly two-thirds, in fact the number only falls three short of the two-thirds mark. This record does not only break that of 1898, but all others since the opening up of the Netherlands. As the old year grew older, our labors, with it, grew larger, stronger and were crowned with very much better results; for as you will see by my report of December that we closed the year up by baptising 35 during that month. This condition then, of course, if it continues, and I do not see why it should not, makes us very hopeful of a bountiful harvest during the present year, 1899.

"Speaking of the other affairs of the mission I cannot say other than that they are in an equally blessed and flourishing condition. Financially we are out of debt, or to state it correctly, we are some few 100 guilders ahead, while last year at this time we were somewhat behind. So you see the Lord has blessed us beyond almost any possible expectation.

"The Elders are all well in spirit and in body, and to judge by the excellent work they are performing, they understand what they are here for."

By letter from President Geo. Ruff of the Nottingham Conference we learn that the lectures on Utah and the Mormons by Elders Palmer and Anderson at Eastwood, Hucknall and Derby, were grand successes, and that they are doing much good by leading people to see the Latter-day Saints in their true light; whereas in the past many have gained their information only from the unfavorable reports of their enemies.

We wish the Elders success in the good work.

We have had a pleasant visit from Elder Alonzo Kesler, President of the Eastern States Mission, who has been making a visit to various parts of England. Elder Kesler will start back for his field of labor in New York, on the Anchor Line s.s. *Anchoria*, on the 26th inst.

We are at present out of the work called Mr. Durant, but have ordered some bound in cheap binding in connection with the Rich-Hartley Discussion. We can sell them at sixpence each when they come.

Z. C. M. I., Salt Lake City will please accept our thanks for the beautiful Calendar for 1899 sent us.

Arrivals.—The following named Missionaries from Zion arrived in Liverpool per American Line s.s. *Belgenland* January 20, 1899. For the

British Mission—Jas. W. Green, Bear River City; Wm. H. Beazer, Syracuse; David Butler, Payson. For the German Mission—Arnold H. Shulthess, Geo. J. Cannon, and Preston J. Cannon all of Salt Lake City. For the Scandinavian Mission—Mads P. Andersen, Salt Lake City, and James P. Olson, Brigham City.

Elder Arnold H. Schulthess is on his way to Hamburg to succeed Elder Peter Loutensock as President of the German Mission, to which position he was appointed at the General Conference in Salt Lake City in October last. Elder Loutensock expects to start for home about the 9th of February.

APPOINTMENTS.—Jas. W. Green and David Butler have been appointed to labor as Traveling Elders in the Norwich Conference, and Wm. H. Beazer has been appointed to labor as a Traveling Elder in the Birmingham Conference.

RELEASES.—The following Elders are released to return home on February 9, 1899: F. S. Humphreys and Louis Fayter, Traveling Elders in the Bristol Conference.

BRISTOL CONFERENCE.

A CONFERENCE of the Latter-day Saints was held in the Vestry Hall, Pennywell Road, Bristol, on Sunday, January 15, 1899.

Services were held at 10:30 a.m., 2:30 and 6:30 p.m.

There were present: Elders Platte D. Lyman and Henry W. Naisbitt, the presidency of the European Mission; Elder Raymond Knight, and Sisters Inez Knight and Liza Chipman of the London Conference; President E. R. Owen and Elder Joseph Davis of the Welsh Conference; President Thomas Ash and Elder Thos. Phillips of the Birmingham Conference; President Herbert L. James and all the Traveling Elders of the Bristol Conference; also Elder Wm. R. Blackmore, a visitor from Alberta, Canada.

At the morning meeting, after singing hymn No. 1, "The morning breaks, the shadows flee," the opening prayer was offered by Elder A. P. Ballinger; followed by hymn No. 47, "Come, come, ye Saints." The sacrament was next administered by Elders E. T. Wood and John C. Webb. President H. L. James then made a few opening remarks on the work done during the past year, briefly referring to the opposition and persecution the Elders, and also the Saints, in Bristol had endured; expressing his opinion that instead of hindering the work, the Anti-Mormon League in Bristol had aided very materially in bringing it before the people and causing many to investigate who might otherwise never have heard of it. He stated that prospects looked bright ahead for the year just begun.

The general authorities of the Church and the presidency of the European Mission were presented and unanimously sustained. President H. L. James was unanimously sustained in his position, Elder Thos. W. Dimond as secretary of the Conference, and the following named Elders were sustained in their respective districts: John C. Webb, Joseph E.

Ward, Lorenzo J. Haddock, George Glover, Thos. W. Dimond, Elias W. Doney and Elias G. Gardner in the Bristol district; A. P. Ballinger, Edwin T. Wood and F. G. Ralph in the Cheltenham district; Francis S. Humphreys, Thos. Nichols, John W. Cook and George A. Mills in the Stroud district; Louis Fayter in the South Devon district.

The following statistical report for the past six months, ending December 31, 1898, was then read: Missionaries from Zion—Seventies, 15: Local Priesthood—Elders, 3; Priests, 2; Deacons, 5; members, 95; total, exclusive of missionaries, 105. Tracts distributed—from door to door, 19,031; in open-air meetings and otherwise, 7,973. Books distributed—sold, 18; loaned, 133; given away, 40; strangers' houses visited—with first tract only, 7,519; by first invitation, 302; by re-invitation, 570; Gospel conversations, 2,196. Meetings held—hall, 115; cottage, 38; out-door, 89; Sunday school, 21; Mutual Improvement classes, 24; Book of Mormon classes, 18; Priesthood meetings, 2. Baptisms, 16; confirmations, 10; ordinations, 6; children blessed—of church members, 1; of non-members, 1; emigrated over eight years old, 2; new STAR subscribers secured, 5.

President Lyman gave a brief but very interesting discourse touching on the history of the Latter-day Saints, showing how the continued progression of the work in the face of obstacles, that appeared to the natural eye almost insurmountable, proved that in it are the elements of life. All who desire to do so may learn the secret of their success, but comparatively few avail themselves of this opportunity. In the early days of the Church, when the Latter-day Saints lived on the frontier of civilization, and then penetrated a thousand miles farther into the wilderness, this ignorance was not to be wondered at; but to-day Salt Lake City is in communication with all the world. The speaker thanked God that the true Gospel is unpopular, for the experience we gain in defending its principles before the world generates courage in us, and strengthens our faith and testimony. He exhorted those who are not of us to consider the possibility of their having been mistaken, and to hear both sides and investigate thoroughly before judging.

Elder Raymond Knight then followed with a brief address, after which the choir and audience joined in singing hymn No. 314, "Though deepening trials throng your way," and the benediction was pronounced by President H. W. Naisbitt.

The afternoon session opened promptly at 2:30 p.m. by singing hymn No. 26, "Softly beams the sacred dawning," followed with prayer by Elder J. C. Webb. Hymn No. 30, "What was witnessed in the heavens?" was then sung. Presidents Thomas Ash and E. R. Owen, and Sister Liza Chipman were the speakers at the afternoon meeting, which was brought to a close by singing hymn No. 5, "Great is the Lord! 'tis good to praise." Benediction by Elder Joseph Davis.

The evening meeting opened by singing hymn No. 200, "An angel from on high." Prayer was offered by Elder T. W. Dimond, followed by hymn No. 152, "We thank thee, O God, for a Prophet."

After a brief address from Sister Inez Knight, who expressed her pleasure in meeting again with the Saints and her friends in Bristol among

whom she had labored for several months last year. The audience joined with the choir in singing hymn No. 130, "O my Father," which was rendered with much feeling.

President H. W. Naisbitt occupied the rest of the time with a plain and earnest discourse on the first principles of the Everlasting Gospel, which was much appreciated by the Saints and strangers present, judging from the remarks made after the meeting, which was brought to a close by singing hymn No. 244, "The Spirit of God like a fire is burning." Benediction by President Lyman.

Some little disturbance was created at both afternoon and evening sessions by members of the Anti-Mormon League asking questions and endeavoring to take a hand in the speaking, but Presidents Owen and Naisbitt who had the floor at the time proved themselves masters of the situation and the disturbance was only temporary and did not win any credit or renown for the league.

The attendance was very good, considering the weather which was very unfavorable all day, the audience numbering 500 or more in the evening, and the common verdict among the Saints and their friends was that we had a very good Conference. One thing that helped very materially to produce this happy condition of things was the cold lunch and "tea" provided in the hall, and great praise is due the Saints at the Conference House, and others who so kindly and faithfully assisted them in preparing the good things of this life to refresh and sustain the "inner man."

On Monday morning a Priesthood meeting was held in the hall at 68 Old Market Street, when, after hearing reports from the Elders, valuable counsel and instructions were given by Presidents Lyman and Naisbitt.

In the evening a social gathering of the Saints and their friends was held in the same hall, when the time passed very pleasantly, and all too quickly, in songs, recitations, speeches, etc., a fitting *finale* to a very pleasant and profitable Conference—the first held in Bristol for fourteen years past. I am reminded that that was not the winding up scene however, for our friends of the Anti-Mormon League, fearing that we were having too good a time and that things were coming our way a little too much and too favorably, would not let us rest in peaceful enjoyment of our well-earned laurels, but mustered their forces on Wednesday and Thursday evenings and smashed nearly every pane of glass in the front of the house.

The police after being made to realize the situation gave us efficient aid and protection, so that no one was injured, though it was a new and unpleasant experience for the President of the Mission and other visiting Elders to have to take refuge in the Police Station.

T. W. DIMOND, Secretary of Conference.

JOTTINGS BY THE WAY.

WHEN taking train on the 7th inst. for Birmingham, where Conference was to be held on the following day, it was quite a relief to emerge from sombre Liverpool into the open country, where green fields and a thoroughly English landscape greeted the eye. At the great but congested station at

New Street, Birmingham, we were surrounded by brethren and soon found ourselves domiciled under the care of Mr. and Mrs. Thos. White, who had generously volunteered to provide for us while in that locality.

On Sunday three good meetings were held in the old Hockley Hall of historic fame, it having been built by the Saints over fifty years ago, and still held and owned by them; President Thomas Ash was in charge, while the traveling ministry of his Conference had taken great pains to provide for expected and invited guests, and it was a great joy to meet with them and also with visiting Elders from adjoining districts and Conferences.

After a refreshing Priesthood meeting on Monday morning at the Conference house, every one was on the *qui vive* for the entertainment of the evening, which was a fine success, ending with a brief dance, to which the conditions seemed unobjectionable if not inviting.

Rain prevented much outward travel but the Saints were visited at their homes, and many warm friends made that welcome which time can hardly efface.

An excellent meeting on Wednesday evening closed the public services of the Conference, and on Friday we were *en route* for Bristol, for Conference on the 15th, where we found a somewhat different spirit prevailing, as "certain lewd fellows of the baser sort; gathered a company, and set all the city in an uproar," yet the Conference was a good one, although the speakers were somewhat diverted from dwelling on the Gospel by the local situation.

President James had secured quite a large hall, and the brethren and Saints had arranged for lunch between services in the ante-room, so that the Saints were kept compact and without serious disturbance.

The Anti-Mormon League had determined on assault; by street meeting, they inflamed an element which has often given Bristol notoriety in circles other than religious, and the gathering of immense crowds in the neighborhood of the residence suggested more than ordinary care. When the annoyance increased, police intervention was secured, yet considerable damage was done; while passing up the crowded streets both the lady missionaries, and some of the brethren had to claim protection, and the Thursday evening meeting was unexpectedly deferred, to the regret of many inquirers and also the brethren.

The outcome is destined to compensate for the momentary annoyance, and accessions to the Church are an almost inevitable result, the Saints are strengthened, encouraged and united, faith sees a work performed beyond what silent indifference could have possibly accomplished, and effort becomes more prompt and energetic in the field disturbed.

Friday ended this visit, and a water trip was in order, so down the historic Avon, under the wonderful Clifton Bridge, past some lovely scenery and then across the Bristol Channel, until the Welsh mountains loomed in the hazy distance, to Cardiff, where conference had been announced for the 22nd. We were met at the station by Brother J. Davis, of Preston, Idaho, and soon had greeting from President Owen and his associates at their unique quarters in that flourishing city; Priesthood meeting convened Saturday morning; then an entertainment in the evening furnished

opportunity of estimating the resources of the ministry, while Sunday, a.m., gave a nice introduction to the crowd of Saints from far off districts, preparatory to the larger services later in the day. The brethren had secured a nice hall, well located, and the afternoon and evening services were spirited, with some demonstration on the part of another element (the Josephites as they are called), frantic though they were, opposition was noisy only outside the hall, and even that effort failed to break the influence of testimony given under a different spirit.

Just before the services began President Lyman had the pleasure of an introduction to Dr. Joseph Parry who was present to hear what might be said, it was very gratifying to hear that the gifted artist, who received so warm a welcome as adjudicator at the last Eisteddfod in Salt Lake City, is ever a brave and fearless defender of the moral and social virtues of a proscribed people, and one who never fails to introduce and commend the Elders when occasion serves.

The trip of seventeen days furnished food for much reflection, the individuality of presiding authorities was noted, the humility, integrity, devotion and aptitude of the Elders was an interesting study, the character and condition, the hopes and desires of the Saints were better understood, and the diversity of opposing spirits was a lesson such as only experience can give and nothing else suggest.

President Ruff and brethren from Nottingham visited Birmingham; President Ash and President Owen with some of their Elders visited the Bristol Conference; Brother and Sister Knight and Sister Chipman from London visited Bristol and found "A New Sensation," and all had an interchange of association and experience as profitable as it was unexpected; all the missionaries were stimulated by Presidents Lyman and Naisbitt's visit, their methods and condition were appreciated by the Presidency; the interest of the Saints was increased in friendly association, every one seemed stimulated by the surroundings, opportunities and observation; the spirit of hospitality and faith received an impetus; the efforts for better singing made the meetings richer and grander, such men as Brother Green, Brother Salt, and the choirs they led or aided filled up the measure of enjoyment; the executive ability of such as Sister Green and her aids made their department full of snap, while the grand welcome to such homes as those of Brother and Sister Day, Brother and Sister Oakes and Mr. and Mrs. White gave that home feeling which is appreciated most fully by "strangers and sojourners" with the clustering memories of far off Utah ever in their hearts.

The presiding officers, the fifty or sixty Elders we met, the Saints and all enquirers are to be congratulated on the positions of things and on the prospects of the future. May He whose servants we are continue to prosper His cause, to bless our testimony and to increase our numbers is our only aim and hope.

N.

A LITTLE philosophy inclineth a man's mind to atheism, but depth of philosophy bringeth men's minds to religion.—BACON.

POETRY.

A LETTER FROM HOME.

When far from my country, in labor or leisure,
In cottage or under the fair palace dome,
There's naught else that gives me that exquisite pleasure
I find in perusing a letter from home.

In the gloom of the evening when shadows are falling,
And nature seems saddened wherever I roam,
I search through the papers for vessels, forestalling
The joy that will come with a letter from home.

My hopes are deferred, for no vessel is sighted
By watchmen who faithfully search the wide foam.
Disappointments will come, but my hopes are not blighted;
To-morrow may bring that dear letter from home.

Still forward I'll look, with fond anticipation,
For the good ship that's breasting the wave's seething comb.
May heaven preserve, is my heart's supplication,
Those ships that are bringing the letters from home!

But who can foretell unless God will reveal it,
Whether sorrow or joy with the next one will come?
I know it is wisdom in Him to conceal it,
That with hope I may look for that letter from home.

Dear missive of love, filled with words kind and tender,
From dear ones far over the wide ocean's foam,
It brings joy to my heart and sweet love for the sender,
God bless you for sending that letter from home.

A. W.

PRACTICAL RELIGIOUS PRECEPTS.

Good intentions are no excuse for bad actions.—SOUTH.

Action is the practical expression of belief.—JOSEPH PARKER.

God, when he makes the prophet, does not unmake the man.—LOCKE.

It is vain to be always looking toward the future and never acting toward it.—BOYES.

All that I have seen teaches me to trust the Creator for all that I have not seen.—EMERSON.

Repentance without amendment, is like continual pumping without mending the leak.—FULLER.

We are persuaded that a thread runs through all things; all worlds are strung on it as beads.—EMERSON.

God sleeps in the mineral, dreams in the animal, and awakens into consciousness in the man.—SPINOZA.